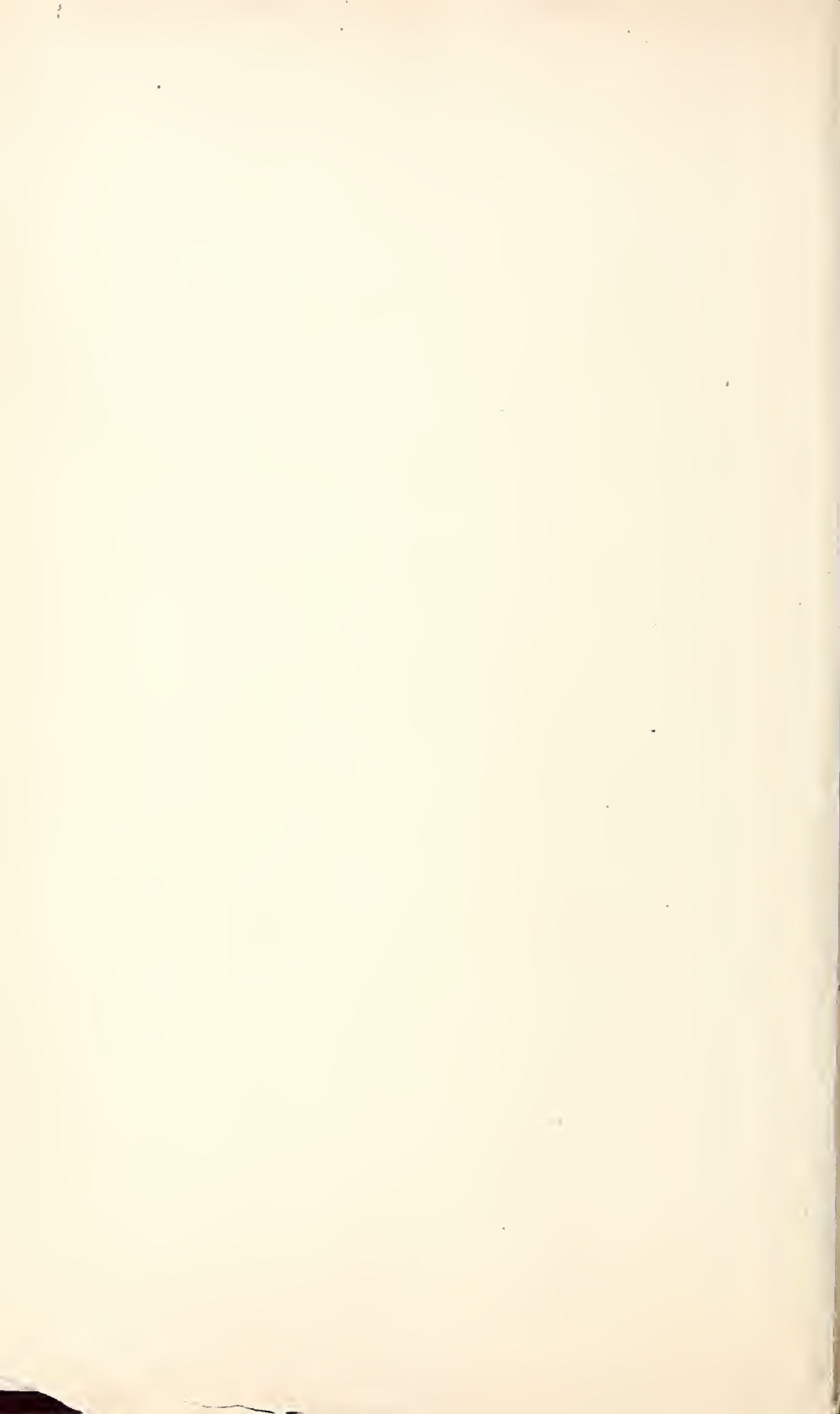


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After the Revival What?

BY
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AFTER THE REVIVAL—WHAT?

By REV. FRANK H. HOOSE

A wonderful work of God's free grace has swept over the community. Many precious blood-bought souls have been adopted into the family of God. They have been, as new-born babes, inducted into a new world. New desires have been created; new ambitions and aspirations have been inspired; new longings, hungerings and thirstings have been aroused.

The shepherding of these young members of the fold is a matter of supreme importance.

The growth in grace and development of Christian character of these inexperienced, but sincere, disciples will require all the ingenuity, patience, consecration and love of the pastor into whose church they have been received.

It is not our intention to attempt to give instructions in these important matters, but after twenty-five years of active service as a layman, exhorter and local preacher, we trust we may be permitted to offer some suggestions which, under the blessing of God, may be used by Him in conserving the fruits of the revival.

Exercise is of great importance. The new convert should not only be cordially welcomed and made to feel at home in the church of his choice, but he should also be given some definite work to do—something for which he is adapted. We do not refer to the work of organizing a boys' baseball club, work in the gymnasium, learning to play billiards in the "men's parlor," or assisting in a cake sale, church fair, oyster supper or minstrel show, which can only bring leanness of soul to all who engage in them, but to spiritual work.

The class meeting in the Methodist Church has been one of the best means for the development of the young Christian ever devised. If this wise institution has been discontinued in any church, it should, by all means, be re-established.

Personal work for the salvation of others is one of the very best means for the development of the spiritual life. Organize a "Win-one Band" for the young converts and give instructions in the art of soul-winning.

Much could be written regarding methods for developing Christian character, but we desire to write more specifically of the soul food, which is most nourishing and invigorating and which will most surely produce "a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

There are many who will not admit that there is any thing wrong with the Church, but we do not have to look far to see lamentable evidences of spiritual decline.

J. W. Mahood, D. D., writing to the *N. W. Christian Advocate*, says: "There is a crisis in Methodism today. The man who does not know this has not traveled far nor observed much. Earnest and consecrated men, realizing this crisis, have in these last days called for forward movements, and we have had forward missionary movements, and men and religion movements, and educational movements, until many people are beginning to think that the forward-movement business has been worked to a frazzle. What we really need in the churches throughout America today is an inward movement that will mean a new emphasis on vital Christian experience; make every forward movement permanent and effective, and put in every pulpit a man of fire. . . . It is pitiable to find so many men trusting to intellectual gymnastics and social service disquisitions to interest and save the people and build up the spiritual life of the Church, rather than upon the power of the Holy Spirit; and pitiable, too, to see the emphasis laid upon the financial and administrative work to the neglect of the spiritual. Without controversy, the great need of the American pulpit today is a real Pentecost."

In some of our most spiritual churches today, of from six hundred to one thousand members, we find from thirty to sixty in the prayer meeting.

In the majority of Methodist churches the class meeting has been dropped. Young people's meetings are poorly attended and few give a real experience when called upon. In many churches souls are losing out in their religious experience and don't know it, while thousands of church members have never been regenerated and are not aware of their danger.

If the whole counsel of God were declared faithfully from the pulpit, those who are slowly, but surely, backsliding and those who have never experienced a real change of heart would be aroused and brought to a condition of safety and efficiency.

John Wesley said in anticipation of the present crisis: "I am not afraid that the people called Methodists should ever cease to exist in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. If ever Methodism is overthrown, it will not be by the methods of 'holiness' people, but by the hands of polished clergymen, who neither believe her doctrines nor practice her policy."

There is more discussion regarding the baptism of the Holy Spirit today than ever before, but how seldom do we find a person who gives evidences of having received it. In our humble judgment there are two special reasons for this failure:

First. Improper seeking.

Second. Incomplete consecration.

Seeking for more joy or for greater eloquence or even for "power for service" will end in failure. A consecration that does not include reputation, sustenance, a willingness to testify to, and proclaim, an uttermost salvation, and a determination to live a holy life by the grace of God, will fall short of obtaining the desired fullness.

This leads us to the question: "What kind of soul food should be dispensed from our pulpits that will most surely conserve the results of the revival, and, at the same time, develop, strengthen and invigorate the older members of the Church?" This is a question of supreme importance and we plead for your kind consideration of our answer.

Dr. A. T. Pierson has said: "Surely the great need of this day is a higher type of piety. Does the blessed Christ hold the shrine and throne in our hearts? Are we living wholly and only unto God? Are we who have been judicially 'crucified with Christ,' actually and practically mortified as to the flesh, sanctified by the Spirit?"

It is generally admitted by our most evangelistic and spiritual leaders that a more consecrated membership is greatly needed.

Very much depends upon the character of the preacher and of his message. "Like priest, like people."

He should not ask, "what do the people want?" but, "what do they need?"

He should not ask, "how can I please my wealthy parishioners?" but, "how can I please God?"

The faithful preacher need not fear loss of prestige, position or salary. God will take care of him.

In the discipline of the Methodist Episcopal Church we find these words: "We believe that God's design in raising up the Methodist Episcopal Church in America was to evangelize the continent and spread Scriptural holiness over these lands."

Dear pastors in Methodism, permit us to state as our profound conviction that the reason the piety of our Church is below the standard; the reason the fires are not burning more brightly upon our altars, is because of our failure to "spread Scriptural holiness."

We listened recently to a preacher in the Methodist preachers' meeting as he told of receiving his Pentecost and of a gracious revival which had come to his Church largely as a result. As he spoke with impassioned voice, telling of the scores who had been saved, he had the undivided attention of the presiding bishop and his brethren, who told him to "go on" when he intimated that he was speaking too long. His "Pentecost" must have included his sanctification as they are inseparable.

We have just returned from a trip to the northern end of the North District of the Philadelphia M. E. Conference, where we

attended an evening revival service in a Methodist Church. One hundred and fifty souls had bowed at the altar in seventeen days for pardon or purity. Sixteen came forward the evening we were present, two seeking a pure heart. From nine until eleven o'clock the church seemed like a beehive on account of the number doing personal work and leading souls to the altar. The pastor had been doing all of the preaching for nearly three weeks. While the results were not large in numbers, we have not seen for many years such conviction, repentance, confession and "praying through." The pastor of this church is faithfully, carefully and earnestly presenting the *two works of grace*, and we firmly believe that this accounts for his success in winning souls.

John Wesley wrote to Freeborn Garretson in 1785: "The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, *the more the whole work of God will prosper.*"

How can we honor the great founder of Methodism as a great and wise leader in everything that made for the advancement of the Kingdom and ignore, not to say reject, the great doctrine to which Methodism owes her success, her evangelistic zeal and what degree of spirituality she possesses?

Permit us to present, as briefly as possible, a few reasons for preaching this great doctrine to the new, as well as the old, members of the Church:

First. Because of the danger of backsliding. There are many in the Church today who are backslidden in heart, who still attend the Sunday services and partake of the sacraments. Some are painfully aware of the fact, but make no effort to return to God. Others are not aware of their danger and they seldom hear a plain, heart-searching sermon that will reveal their true spiritual status. Rev. James Caughey, who, in 1841-4, went through Great Britain as a flaming fire, reporting the number converted who were members of Church; number converted from the world, and the number receiving the blessing of sanctification, gave the results of the meeting in Sheffield held from May 12 to June 3, 1844, as 323 converted from the world; 163 converted from the Society (or Church), and 262 sanctified.

In an exhortation to a backslider, he says: "Backslider, what has been the root of all thy sins and sorrows? Anything else than indwelling sin?"

There is no standing still in the Christian life. Unless the new convert is shown the necessity of continuous advancement and has a revelation, through sermon or study of the Scripture, of the "breadth and length and depth and height" of the love of Christ, there will not be the incentive for spiritual attainment. Most of the backsliding in the Church is due to the fact that

the beginner in the Christian life has considered his conversion as the end, rather than a means to the end.

The greatest danger, however, lies in the fact that the "old man" (Eph. 4:22), the "carnal mind" (which is "enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:7) still remains in the heart and is a vantage ground for the attack of the enemy.

Paul, realizing the great danger of apostasy in the Ephesian Church because of the warfare in the soul between these two natures, exhorts them to "put off the old man" and "put on the new man, which after God is created in righteousness and true holiness." Eph. 4:23.

Second. Because of the great emphasis placed upon it in the Word.

Rev. D. F. Brooks, D. D., states: "The word holiness is found in the Bible 617 times. If we add together the number of times the words adoption, convert, conversion, converted, regeneration, born again, pardon, justified, justification, justifieth, repent, repentance, forgive, forgiven," etc., are found 435 times.

The command to be holy is just as obligatory as the command to be born again. The Holy Bible tells of a Holy God who cannot look upon sin with any degree of allowance, but who designs, by the sacrifice of His Holy Son, to reconcile us to Himself and, by the indwelling of the Holy Spirit, to lead a holy Church to a holy heaven.

A great portion of the Word of God is neglected when the words sanctify, purify, holiness, perfect, etc., are not expounded.

The intimate relationship between Christ and the Church is shown in Eph. 5:25-27: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We find that Christ gave himself for the Church for the specific purpose of sanctifying or cleansing.

The Church of Thessalonica was one of the most spiritual of its day, yet St. Paul prayed for them: "the very God of Peace sanctify you wholly."

Many of these beautiful passages of Scripture are slighted because the preacher feels he either does not fully understand them, or does not possess the experience described, or fears the criticism that such preaching creates. The true preacher should be a spiritual surgeon, boldly cutting away the cancer of inbred sin which is threatening the life of the patient.

The faithful pastor will tell the one, for whose soul he is partly responsible, the great danger of falling into temptation, as long as the leprosy of sin in the form of inherited depravity remains

in the heart. St. Paul writes to the Christians of Corinth: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor., 7: 1.

There are scores of such passages of Scripture from which sermons are seldom preached, which if properly presented, would bring a great blessing to both preacher and people.

Many preachers give the weak excuse that they are afraid of "wild fire" or "fanaticism," while the opposite course of ignoring these great and inspiring subjects—failure to feed the "flock" with "the finest of the wheat"—has been the cause of far greater loss to the Church both in members and spirituality.

Thousands have gone from the Church into the open arms of Christian Science, Russellism, New Thoughtism, Gift of Tongues, etc., largely on account of a failure of the pulpit to satisfy the soul-hunger.

We should prefer to have two or three hundred members on fire for God and the salvation of souls with the possibility of having two or three weak-minded persons who were fanatical, rather than a dead Church containing neither.

Third. Because an holy Church is the object of the plan of redemption.

In the fall of Adam man lost the image of God, and it is the design of the Gospel to restore this image to man, "which after God is created in righteousness and true holiness." Eph. 4: 24.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Peter 1: 4.

The initial work of forgiveness, regeneration and adoption was preparatory to the work of cleansing the temple of the heart in order to make it a fit dwelling place for the Holy Spirit.

Cleansing is not the same as pardon and is usually, if not invariably, a subsequent work of divine grace.

Cleansing is symbolized by circumcision and necessarily follows the birth. Circumcision signifies a casting away of defilement, which is symbolical of the casting out of the "old man" or "body of sin." Forgiveness has to do with sins committed, cleansing with the removal of defilement or the sinful nature.

Fourth. Because of the intimate connection between holiness and the baptism of the Holy Ghost.

The reason why we have not more spirit-filled workers in our churches; the reason why we so seldom see a soul earnestly seek for their Pentecost until they receive, is because of erroneous teaching on the subject.

The object of the baptism of the Holy Ghost is not, primarily, to prepare and qualify for Christian work, but to cleanse or

sanctify the heart preparatory to the infilling of the blessed Comforter. God is more interested in our character than in any amount of service we can render. It is only the fully cleansed heart that can be the unobstructed channel through whom the spirit can freely operate. If there is any remaining pride, it would demand some of the glory.

Failure to teach the necessity of the removal of the "carnal mind" largely accounts for the failure to lead souls into the spirit-filled life.

The human nature is God given and, if properly controlled, is right and good. The carnal nature is from Satan and no part of human nature, and is the very essence of sin. The injection of this virus of sin into the innermost being of man was the *master stroke* of the enemy of mankind. This depraved nature has been handed down to all succeeding generations, hence St. Paul calls it the "old man," the "body of sin," and he says in Rom. 6:6, "that the body of sin might be *destroyed*, that henceforth we should not serve sin." The surest way to prevent outward sinning is to have the "body of sin" destroyed.

St. John says: "For this purpose the Son of God was manifested (came in the flesh), that he might *destroy* the works of the devil."

Do not minimize the power of the Almighty Captain of our salvation by trying to prove that he can only suppress or keep in subjection this "carnal mind," but prove by the Scripture and by your own experience that he is "able to do exceeding abundantly above all that we ask or think."

Rev. J. W. Keithley, in his book, "The Mission of the Holy Spirit," says: "Almost the entire Protestant world concede that there is a second work after regeneration, which they denominate 'Baptism with the Spirit.' Some, other than Methodists, teach the entire cleansing as well as the baptism, while others deny the cleansing. . . ."

"The position of Mr. Wesley was that the spirit, before taking up his permanent abode, cleanses the temple; or as we prefer, in the act of taking up his abode, cleanses the heart. . . . About all we can do towards cleansing our hearts is to be willing, submissive and believing, that the great Destroyer of sin may enter and by His entering thrust out sin. We may think we are emptying our hearts, but really we are only opening them to admit the Holy Spirit to make us like Himself, holy. The old man takes his exit when the new man enters. . . ."

"This great scriptural doctrine ought to be rescued from the abuse to which it has been subjected by ignorant, incompetent, unauthorized and often corrupt teachers. Because of the odium which has gathered about it, many dissatisfied people, who are strictly honest, stand shy of it. Let it again become one of the

fundamental doctrines of the Church, and let it be wisely taught, and we would then renew our youthful vigor and become a conquering power before which all opposition would pale into insignificance."

Fifth. Because without holiness no man shall see the Lord. Heb. 12: 14.

This meetness "to be partakers of the inheritance of the saints in light" (Col. 1: 12) is not to be left for the unscriptural purgatory, neither is there any virtue or power in death to fit us for heaven. Practically all of the Protestant denominations, and the Roman Catholics as well, state that we are not made holy in regeneration.

The Church has lost the confidence of the world to a large extent, because of her failure to approximate the unworldly—the separated life.

There are heights and depths and lengths and breadths of the love of God, of spiritual development, of Christian service that few in the Church have realized.

We could mention other reasons for explicitly, faithfully, fervently and frequently presenting this most important doctrine, but we will let these suffice.

May we not lovingly and kindly urge all ministers of the gospel of every denomination to heed the cry of the thousands who are hungering after righteousness.

This is the surest—the only—way to bring a Pentecost to your people.

This is the way to produce a body of members who will tithe their incomes, and finances will no longer be the difficult problem it now is in most Churches.

There is no "age limit" to the Spirit-filled preacher of full salvation.

The problem of interesting and developing the new members (who are truly saved) will be solved.

Pay the price, if need be, of confession, consecration and seeking. Your humility will make you doubly valuable as a leader of the people.

You cannot preach the doctrine effectively unless you can say: Follow me as I follow Christ.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." I Thes. 5: 23, 24.

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